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deference else due to his opinions. The one feature that characterizes this book of his is bitter hostility to McClellan, — an hostility which certainly is authorized by his reading of movements and events, but for which we can see no ground of undisputed fact. On the other hand, we have no doubt whatever of the patriotism and the strategic skill of McClellan ; whether he has the gifts of a great military leader seems to us an open question, which can be decided only when we know how far his plans and counsels have been circumscribed and thwarted by agencies beyond his control.

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25. — *Intuitions and Summaries of Thought*. By C. N. BOVÉE. In two volumes. Boston : William Veazie. 1862. 16mo. pp. 241, 245.

THIS is a series of aphoristic writings, alphabetically arranged, on all classes of subjects that could interest a man both of books and of business, of thought and of action, and of varying length, from a single sentence to several pages. They are for the most part fresh and racy, indicating a mind that does its own work in its own way. The writer has his full share of originality, so far as the substance of thought is concerned ; but he especially excels in the art, or rather the spontaneous faculty, (for such it seems with him,) of reproducing familiar thoughts in an entirely new and often an attractive form, so that what is trite as a street pebble is made by the setting to appear a rare gem. We have enjoyed the book, and deem it one of the best of its kind, while the kind is of the best, of the most suggestive and fructifying.

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26. — *Memoirs of the Rev. Nicholas Murray, D. D. (Kirwan)*. By SAMUEL IRENÆUS PRIME, Author of "Travels in Europe and the East," "The Power of Prayer," "The Old White Meeting-House," "Letters from Switzerland," &c., &c. New York : Harper and Brothers. 1862. 12mo. pp. 438.

DR. MURRAY was an Irish boy, educated as a Roman Catholic, and converted to Protestantism and to a vital interest in personal religion only after his immigration to this country and his apprenticeship in the printing establishment of the Harpers. This fact accounts for his zeal and activity as an anti-Romanist, and for the adaptation of his controversial works (issued under the pseudonyme of Kirwan) to the capacity and needs of his countrymen in America. He early developed traits of peculiar promise, and was encouraged by his religious friends to prepare for college, with a view to the Gospel ministry. He was

graduated at Williams College in 1826, was subsequently a student in theology at Princeton, and was settled as a Christian pastor, first in the Wyoming valley, and then at Elizabethtown, New Jersey, where he died about a year and a half ago. His biography presents him as a model minister, and as endowed in the private relations of life with qualities that merited and won for him the confidence, affection, and reverence of all. There runs through the narrative just enough of individuality to give interest to the character and piquancy to the record, which — on the author's part well executed — is greatly enhanced in value by numerous extracts from Dr. Murray's letters and other writings.

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27. — *The Student's France. A History of France from the earliest Times to the Establishment of the Second Empire in 1852.* Illustrated by Engravings on Wood. New York: Harper and Brothers. 1862. 12mo. pp. 730.

A COMPENDIOUS and popular history of France has long been a desideratum, which is now well supplied. The historical student, of course, needs more ample records of certain principal epochs, but for intermediate periods there is a peculiar advantage in a narrative which shuns the details which it is impossible to remember, and confines itself to representative personages and salient events. This work is ably elaborated, well proportioned, and furnished with a peculiarly affluent alphabetical index.

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28. — *A System of Logic, comprising a Discussion of the Various Means of acquiring and retaining Knowledge, and avoiding Error.* By P. MCGREGOR, A. M. New York: Harper and Brothers. 1862. 12mo. pp. 469.

THIS is an attempt to combine the minimum of technical phraseology with all that is essential in the processes of reason and judgment. We are inclined to think that the author has been entirely successful, so far as the needs of general readers and students are concerned; but we doubt whether his treatise contains enough of what is technical to serve as an introduction to works of a more recondite character. We confess, we do not regard with disfavor this simplification of a science whose office it is to interpret, clarify, and vivify the student's own consciousness; and though we prize the conventional terminology of the books for its precision and for its use as a common measure of scientific thought, we doubt not that the logical faculties may receive valuable culture without its aid.